

The PROTESTANT ALMANACK,

For the Year 1696.

Since	The Creation of the World	5702
	The Incarnation of Jesus Christ	1695
	England received the Christian Faith	1506
	Martin Luther wrote against the Pope	180
	Our first Deliverance from Popery by K. <i>Edward VI.</i>	148
	Our second deliverance from Popery by Q. <i>Elizabeth</i>	137
	The horrid design of the Gun-Powder Plot	91
	The Burning of the City of <i>London</i>	30
	Our Third Deliverance from Popery, by K. <i>Will.</i> & Q. <i>Mary</i>	8

Being

BISSEXTILE or LEAP-YEAR.

WHEREIN

The Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Papacy against the Lord and his Anointed, are described.

With the Change of the Moon, some probable Conjectures concerning the Weather, the Eclipses, the Moons place in the Zodiac, and an account of some principal Martyrs in each Month.

Calculated according to Art, for the Meridian of *Babylon*, where the Pope is elevated an hundred and fifty degrees above all Reason, Right and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God. *2 Theff. 2.* And may without sensible Errour, indifferently serve the whole Papacy.

By *Philoprote?*, a well-willer to the Mathematicks.

London, Printed by *John Richardson* for the Company of
STATIONERS. 1696.

Common Dates for the Year, 1690.

The Golden Number 6.
 The Epact, 6.
 The Dominical Letters, E. D.
 Septuagesima, February 9.
 Ash-Wednesday, February 26.
 Easter-day, April 12.
 Rogation-Sunday, May 17.
 Holy-Thurday, May 21.
 Whit-Sunday, May 31.
 Trinity-Sunday, June 7.
 Advent-Sunday, November 29.

A Table of the Terms, and their Returns.

Hillary-Term begins January 23, and ends February 12, and hath 4 Returns, viz. —	}	October Hillar. January 20.
		Quind. Hillar. January 27.
		Craft. Purif. February 3.
		Octob. Purif. February 9.

Easter-Term begins April 29, and ends May 25, and hath 5 Returns, viz. —	}	Quind. Pasch. April. 27.
		Tres. Pasch. May 4.
		Mens. Pasch. May 11.
		Quinq. Pasch. May 18.
		Craft. Ascen. May 25.

Trinity-Term begins June 12, and ends July 1, and hath 4 Returns, viz. —	}	Craft. Trin. June 8.
		Octob. Trin. June 15.
		Quind. Trin. June 22.
		Tres. Trin. June 29.

Michaelmas - Term begins October 23, and ends Novemb. 28, and hath 6 Returns, viz. —	}	Tres. Mich. October 20.
		Mens. Mich. October 27.
		Craft. Anim. Novemb. 3.
		Craft. Mart. Novemb. 12.
		Octob. Mart. Novemb. 19.
		Quind. Mart. Novemb. 26.

*Be 3700.6.25 **

Go not to Law for every Trifle,
 For Lawyers will thy Pockets rifle.

491.49

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8 May, 1905

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The Regal Table.

<i>Kings and Queens.</i>	<i>Born Anno</i>	<i>Began to Reign.</i>	<i>Reigned. Y. M. D.</i>	<i>Since they Reigned.</i>	<i>Buried at</i>
W. Conq.	1003	1066 Oct. 14	20 11 22	610 Sept. 9	Caen Not
William 2	1057	1087 Sept. 9	12 11 18	597 Aug. 1	Winchest.
Henry 1	1068	1100 Aug. 2	35 4 11	562 Dec. 2	Reading
Stephen	1105	1135 Dec. 1	18 11 18	541 Oct. 25	Feversh.
Henry 2	1132	1154 Oct. 25	34 9 2	508 July 6	Fontever.
Richard 1	1155	1189 July 6	9 9 0	408 April 9	Fontever.
John	1165	1199 April 9	17 7 0	485 Oct. 19	Worcester
Henry 3	1207	1216 Oct. 19	56 0 1	425 Nov. 16	Westmin.
Edward 1	1239	1272 Nov. 16	34 8 6	391 July 7	Westmin.
Edward 2	1283	1307 July 7	19 7 5	371 Jan. 25	Glocester
Edward 3	1312	1326 Jan. 25	50 5 7	320 Jun. 21	Westmin.
Richard 2	1366	1377 June 21	22 3 14	298 Sep. 29	Westmin.
Henry 4	1367	1399 Sept. 29	13 6 3	284 Mar. 20	Canterb.
Henry 5	1384	1412 Mar. 20	2 5 24	275 Aug. 31	Westmin.
Henry 6	1421	1422 Aug. 31	38 6 16	238 Mar. 4	Windsor
Edward 4	1442	1460 Mar. 4	22 1 8	214 April 9	Winchest
Edward 5	1471	1483 April 9	0 2 18	214 Ju. 22	Not known
Richard 3	1448	1483 June 22	2 2 5	211 Aug. 22	Leicester
Henry 7	1455	1485 Aug. 22	23 10 24	181 Apr. 21	Westmin.
Henry 8	1491	1509 Apr. 21	37 10 2	148 Jun. 28	Windsor
Edward 6	1537	1546 Jan. 28	6 5 8	142 July 6	Westmin
Mary 1	1518	1553 July 16	5 4 11	138 No. 17	Westmin
Elizabeth	1535	1558 Nov. 17	44 4 7	94 Mar. 4	Westmin
James 1	1566	1602 Mar. 24	22 0 3	71 Mar. 27	Westmin
Charles 1	1600	1625 Mar. 27	23 10 3	48 Jan. 30	Windsor.
Charles 2	1630	1648 Jan. 30	36 0 7	11 Feb. 6	Westmin.
James 2	1633	1684 Feb. 6	3 9 0	(abdic. Decemb. 1688.)	
William 3	1650	1689 Feb. 13	Whom God grant long to Reign.		

There's nothing under Heaven the which doth hearten so
 The Men of Arms to fight, as Valiant Prince (we know)
 But afterward he must with wary Wisdom war;
 More often with his Wit, then with his Weapon farr.
 And feeding so his Spirit with sweet sharp easie pain,
 Not keep a Soldiers place, but Captains room retain.

A Table of Interest at 6 per Cent.

	Shillings.	1 Mon.			3 Mon.			6 Mon.			9 Mon.			A Year.		
		s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.
	5	0	0	1	0	0	3	0	1	3	0	1	2	0	3	2
	10	0	0	2	0	1	3	0	3	2	0	5	0	0	7	0
	15	0	0	3	0	2	2	0	5	1	0	8	2	0	10	2
	1	0	1	0	0	3	2	0	7	0	0	10	2	1	2	1
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
	4	0	4	3	1	2	1	2	4	2	3	6	3	4	9	0
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	2	1
	7	0	8	1	2	1	0	4	2	1	6	3	1	8	4	2
	8	0	9	2	2	4	2	4	9	1	7	1	3	9	6	3
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	0	0
		<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
	10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
	20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
	30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
	40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
	50	0	5	0	0	15	0	1	10	0	2	5	0	3	0	0
	60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
	70	0	7	0	1	1	0	2	2	0	3	13	0	4	4	0
	80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
	90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
	100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

Vessels of *Brass* oft handled brightly shine,
 What difference between the richest Mine
 And basest Earth, but Use; for both not us'd
 Are of little worth; then Money is abus'd
 When Misers keep it, being put to lone,
 In time it will return us two for one.

Ch. Marlow

Of the Eclipses this present Year, 1696.

WE shall have no less than Four Eclipses this Year, Two of the *Sun*, and Two of the *Moon*: Two of them visible, and Two of them invisible. The time and place when and where they happen, take as followeth.

The First will be an *Eclipse* of the *Moon*, on Wednesday the 6th day of *May*, 45 Minutes past 11 at Night, in the 27th. degree of *Scorpio*, it will be a very great and Total Eclipse, to the quantity of 21 digits and 48 minutes, for so much of the Moons Body will be darkned.

The Second Eclipse will be of the *Sun*, on Wednesday the 20th day of *May*, about our Midnight, and therefore not to be seen in our *Horizon*.

The third Eclipse will be of the *Moon*, on Friday the 30th. day of *October*, about Four of the Clock in the Morning. It will be a very great Eclipse, the Moon being exactly Eclipsed in her *Southern Node*, and therefore if the Air be Serene and Clear, it will be very conspicuous to behold, and to the intelligent Artist may give great matter to work upon, it happening in the 18th. degree of *Taurus*, and in the 8th. Angle of the Heavens.

The Fourth will be an *Eclipse* of the *Sun*, but it being invisible to us, and of it self of no great signification, we shall forbear to make further mention of it.

*Eclipses nothing hurtful can portend
To those who seriously their lives amend.*

The refulgent Planet *Venus* is our bright Morning Star from the beginning of the Year, unto the 23th. day of *August*, and then she becomes an Evening-Star, and so she continues to the Years end.

*Tois glorious Planet shining forth so bright,
Gives Comfort to the Traveller in the Night.
Feign'd by the Poets to be Queen of Loves,
Drawn in a Chariot by two Silver Doves.
Delicious lovely Skin, her lovely eyes,
And on her Cheeks Carnation Clouds arise.*

Brief Chronology of some memorable things from the beginning of the Reign of King Edward the Sixth, to this present Year.

- Since the Rebellion of the *Commons* under *Humphrey Arundell*, to have the *Mass* restored, as also the Six Bloody Articles set forth in the Reign of King *Henry* the Eighth ----- 147
- Since the Second Rebellion in his Time, under *Ket* the Tanner, much furthered by the Popish Priests for the restoring of their banished *Mass* ----- 146
- Since the Third Rebellion in his time, under *William Durbler*, a Gentleman, *Thomas Dale* a Parish Clerk, and *Stevenson* a Post, for the restauration of Popery ----- 146
- Since Queen *Mary* began her Reign, in whose time were burned more for the profession of the truth than was in *England* before or since. ----- 142
- Since the two Earls of *Northumberland* and *Westmorland* by the instigation of Pope *Pius* the fifth, raised a Rebellion against *Q. Elizabeth*, to deprive her of her Crown, and to bring in Popery ----- 127
- Since *Parsons* and *Campion* Two Jesuits were sent over by the Pope for the destruction of *Q. Elizabeth*, but their Treason being discovered, *Parsons* fled, but *Campion* was hanged all but the head ----- 125
- Since *Somerville* an *English* Gentleman instigated by the Jesuits, attempted with a Drawn Sword to have kill'd Queen *Elizabeth*, for which being cast into Prison, he was strangled by some (as it was thought) that set him on work, for fear least his Confession might have preferred them to the Gallows ----- 123
- Since *Throckmorton* confederating with the *Spanish* Ambassador *Mendoza* intended to raise a War, and Depose *Q. Elizabeth*, for which *Mendoza* was thrust out of *England* in disgrace, and *Throckmorton* hanged, drawn and quartered ----- 122
- Since *William Parrey* a Doctor of the Civil Law, by the Devil's Instigation, and the Popes Absolution, attempted with a Dagger to kill Queen *Elizabeth*, for which Treason he was Executed at *Westminster*. ----- 120
- Since *Ballard*, *Savage*, *Tichburne*, *Babington*, *Gage*, *Traverse*, *Tilney*, *Windsor*, *Charnock*, *Dun*, *Jones*, *Barnwell*, *Salisbury* and *Abbingdon*, met at *St. Giles's* in the Feilds, about deposing the Queen and subver-

- subverting the State, for which their Treason, they were hand-
somly Hang'd and Quarter'd ————— 120
- Since the *Spanish Armado* was set forth for the Conquest of *Eng-
land*, in which were 242 Ships, Galleons, Gallies, and Pinnaces,
31030 Soldiers, Marriners, and Galley-Slaves, and 2630
Pieces of Great Ordinance, which by the Blessing of God was
defeated and overthrown by a far lesser Number of Ships and
Soldiers ————— 118
- Since *Dr. Lopez*, Queen *Elizabeths* Physitian, corrupted by the
Pope and King of *Spain*, for a great Sum of Money undertook
to poyson the Queen, but his Treason being detected, he was
for the same deservedly executed. ————— 117
- Since the Damnable Invention of the Powder-Plot ————— 91
- Since the Massacre in *Ireland*, contrived and acted by the bloody
Papists, wherein about 300000 Protestants were starved,
pined, and murthered ————— 55
- Since the Massacre of *Piedmont*, wherein a vast number of
quiet, peaceable, and honest Subjects, were by the impor-
tunity of the Pope and his cruel Clergy murthered ——— 43
- Since the King of *China* banished the Jesuites out of his Domi-
nions, as not fitting to live in a well governed Common-
wealth ————— 30
- Since the firing of the City of *London*, contrived (as it is
thought) by the bloody Papists ————— 30
- Since the Popish Plot against the Life of King *Charles the Second*,
and to bring this Land under the Power of *Rome* ————— 24
- Since the Papists endeavours to bring Popery into this Land,
happily prevented by the Prince of *Orange* ————— 8
- Since Father *Peters* found the old Proverb to be true, *That one
pair of Legs was worth two pair of Hands.* ————— 8

*Thus Reader thou by this Chronology
May'st see the Papists Spite and Policy
Against poor England, which they fain would bring
Subject again under the Papal wing;
To compass which, nothing they leave undone
Whereby advantage may to Rome be won.
But God the Practise and the Plots o're-throws
Of his most dear beloved Churches Foes.*

January hath XXXI Days.

First Quarter the First day, 43 Minutes past 9 before Noon,
Full moon the 9 day, 36 min. past 6 in the morning.
Last Quarter the 17 day, at 10 in the Forenoon.
New Moon the 24 day, 36, min. past 5 in the morning.
First Quarter, the 30 day, 49 minutes past 11 at Night.

M.D.	W.D.	Saints Days and Weather.	Signs
1	a	New-yea. da.	head
2	b	The Year is	neck
3	c	usher'd in with	neck
4	d	Frosts & Snow,	arms
5	e	2 after Christ.	and
6	f	Twelfth day	should.
7	g	and so may	breast
8	a	contin. till the	breast,
9	b	full of the Moon	heart
10	c	Sun in Aquarius.	and
11	d	afterwards	back
12	e	1 after Epiph.	bowels
13	f	some abatem.	bowels
14	g	of cold inter-	reins
15	a	mixt with Sleet	and
16	b	and Showers of	loynes,
17	c	Rain, but about	secrets
18	d	the Change of	secrets
19	e	2 after Epiph.	thighs
20	f	the Moon ex-	thighs
21	g	pect hard Frost.	knees
22	a	ver seasonable	knees
23	b	Term beg.	legs
24	c	for the time of	legs
25	d	Con. S. Pa.	feet
26	e	3 after Epiph.	feet
27	f	the year to-	head
28	g	wards the end	head
29	a	of the Moneth	neck
30	b	K. Ch. Mart.	and
31	c	flabby & wet.	throat

Robert Farrar, Martyr.

Dr. Robert Farrar was Bishop of St Davids in K. Edward 6 time, but in the Reign of Queen Mary he was sent for, and examined about his Faith by the Bishop of Winchester, who told him that the Queen and Parliament had altered Religion, and therefore required him to embrace the same; to which he answered, That he had taken an Oath never to consent or agree that the Bishop of Rome should have any jurisdiction in this Realm. The Bishop of Winchester called him forward Fellow, and false Knave, and so returned him to Prison again; He was afterwards examined before Henry Morgan, pretended Bishop of St Davids, who requiring him to subscribe to several Articles, he refused it, or to recant any thing, whereupon he read the Sentence of Condemnation against him; then he was degraded, and delivered to the Secular Power, by whom he was carried to Carmarthen, there to be burned; which accordingly was executed on him: He standing so patiently in the midst of the flames that he never moved holding up his stumps, till one with a Staff dashed him on the Head, whereby he fell down, and quickly resigned his Spirit to God, Anno 1555.

Popish Miracles.

1. In the Year 1544, the 26 year of the Reign of King Henry the VIII. a Priest did Penance at Paul's Cross, and there confessed that he pricked his Finger when he was at Mass, and wiped it on the Corporis and Altar-Cloth, and went about to make the People believe, that the Host did miraculously bleed after the words of Consecration.

*This was a mighty Miracle indeed,
To prick the Finger, and to make it bleed;
For which the Priest deserv'd to take a fetch
To Gallow-Tree, and give his neck a stretch.*

2. One Father Scroop a Priest, being in a Gentlemans-House in Lancashire, and certain Pursivants coming to search for him, notwithstanding he was in the midst of the room with them, yet he became invisible to the Searchers. (The like Miracle hath been wrought by several Gentlemen, when Serjeants or Bayliffs have come to arrest them, for visible Gold will oft make a Man invisible.)

*For many a one by taking of a Fee,
Hath made them quite stark blind they could not see.*

3. Saint Dominick, the Father of the Dominican Fryers having his Leggs cut off at the knees, by praying unto our Lady, they were, without the help of any Artist, grafted on again.

*This legless Story smells so much of Lye
A Man may know the truth of it thereby.*

4. When one M. Dakins a Priest, executed at Tiburn, was a dying, a certain Virgin, a Kinswoman of his, though many Miles remote longing after some of the Martyrs flesh, she not knowing how to obtain her desire, yet being full of Faith, one of M. Dakins Holy Toes did miraculously yield it self into her Virginal hands.

*If this you will you may believe the same,
But if you don't you are not much to blame.*

February hath XXIX Days.

Full moon the 8 day, 10 minutes past 2 in the morning.
 Last Quarter the 15 day, 21 minutes past 12 at Night.
 New moon the 21 day, 20 minutes past 3 afternoon.
 First Quarter the 28 day, 43 minutes past 3 after noon.

M.D.	W.D.	Saints days and Weather.	Signs.
1	d	Windy cold	armes
2	e	Puri. of Pa.	armes
3	f	weather begins	breast
4	g	the moneth.	and
5	a	intermixt with	stomac.
6	b	Frosts and	heart
7	c	Snow,	heart
8	d	Sol in Pisces,	bowels
9	e	Septuagesima,	and
10	f	yet seasonable	belly
11	g	for the time.	reynes
12	a	Term ends.	reynes
13	b	of the Year.	secrets
14	c	Valentine.	secrets
15	d	Misty, cloudy	chighs
16	e	Sexagesima.	and
17	f	weather, with	hips
18	g	high winds,	knees
19	a	but about the	knees
20	b	New Moon	legs
21	c	more serene	legs
22	d	and frosty.	feet
23	e	Shrove Sunday	feet
24	f	St. Patthias	head
25	g	Shrove-Tuesday.	head
26	a	Alb-Wednesday.	neck
27	b	seasonable	neck
28	c	weather con-	armes
29	d	cludes the Mon.	armes

John Fox Confessor.

Mr. John Fox the famous Author of the *Book of Martyrs*, was born at *Boston* in *Lincoln-shire*, Anno 1517. From the *Grammar-School* he was sent to *Brazen-Nose-Colledge* in *Oxford*, and from thence transplanted to be a Fellow in *Maudlin-Colledge* where he much improved his Studies. About this time the *Six Articles* (called by some, the *Whip with Six Cords*) was set forth by *K. Henry VIII.* which forced him for to leave the Colledge. By this time his own Father was dead, and his Mother married again, thither he repairs for succour, but finds no entertainment, whereupon our Fox was forced to betake himself to several lurking-holes all the time of *K. Hen. 8.* During the Reign of *K. Edward 6.* he enjoyed Peace and Prosperity, but Queen *Mary* coming to the Crown, our Fox was scented so close, that he was forced to fly beyond Sea, and arriving at *Basil*, there he began that worthy work of his *Acts and Monuments*, which afterwards *Q. Mary* dying, and *Q. Elizabeth* coming to the Crown, he finished in *England*. He was extraordinarily liberal to the Poor, and yet the highest preferment he attained to, was *Prebendary of Sarum*. He died Anno 1587. and was buried in the Church of *St. Giles Cripplegate, London*.

Popish Reliques.

1. One Father Stevens a Popish Priest, had a Cross, whereunto were affixed some Relicks of one M. Maxfield a Tiburnian Martyr I suppose, which Cross being stollen from him, and carried one day almost Fifty Miles, the Night following came back of its own accord, and he found it in the morning under his Bed-head.

*This Cross, although it were not worth a Ragg,
It would have made an excellent Hackney-Nagg :
Fifty Miles in a day, but verily
I doubt the same was a Galloping Lye.*

2. Saint Fulbertus being sick, the Virgin Mary gave him her Breasts to suck, much comforting him thereby. I suppose there escaped at that time some drops of Milk from Fulbertus his Lips, he being not accustomed to suck, and those are they which are kept in a Silver Image of the Virgin Mary, in her Church at Rhemes, and there devoutly worshipped.

*Thus Relicks every where are shown, and why?
Only because to get Money thereby.*

3. Father Campians Girdle was a Relick of transcendent Vertue amongst the Papists: It cured the Lepers, the Blind, the Dumb, yea all manner of Diseases. Read one Edmunds his Book of Miracles, and that will tell you strange news; Jerusalem (saith he) knows this Girdle, for it girded about the Sepulchre of our Saviour; Tiburn knows it, the place where Father Campion received his Crown of Martyrdom. Yea (saith he) and the Devils know it, who detest all such manner of geere, and whom it hath vexed so sore, that it hath put them to extreame torments. Now if the Girdle that imbraced only his bare Apparel could do such Miracles, what then could the Rope do that imbraced Father Campions holy Neck? Yet we hear of no Miracles done by that.

March hath XXXI Days.

Full moon the 8 day, 51 minutes past 7 afternoon.

Last Quarter the 16 day, 25 minutes past 10 at Night.

New moon the 23 day, 1 in the morning.

First Quarter the 30 day, 22 minutes past 9 in the forenoon.

M.D.	W.D.	Saints Days and Weather.	Signes.
1	D	<i>Quadragesima</i>	breast
2	e	the month	and
3	f	begin. blustering	stomac.
4	g	with high	heart
5	a	winds & some	heart
6	b	(har. nip. morn.	bowels
7	c	and towards	and
8	D	2 Sund. in Lent.	belly
9	e	the full Moon,	reins
10	f	expect snow,	reins
11	g	rain, or mizling	secrets
12	a	weather; after-	secrets
13	b	wards a good	secrets
14	c	Seed-time for	thighs
15	D	3 Sund. in Lent.	thighs
16	e	the Sowing of	knees
17	f	Barley, inter	knees
18	g	mixt with some	legs
19	a	storms of Hail,	legs
20	b	or rain, but	feet
21	c	generally good	feet
22	D	<i>Midlent-Sund.</i>	head
23	e	weather for	head
24	f	the seas. of the	neck
25	g	<i>Annun-Mary.</i>	neck
26	a	a year, and it	armes
27	b	may be expect.	and
28	c	so to continue	should.
29	D	<i>Passion-Sunday</i>	breast
30	e	until such time	breast
31	f	the mon. ends.	heart

Robert Testwood, Martyr.

This *Robert Testwood* was a Singing Man of the Quire at *Windsor*, well affected to the Protestant Religion: The beginning of his Troubles was thus, He seeing multitudes of Pilgrims that came flocking out of *Devonshire* and *Cornwal*, with Candles and Images to offer at the Shrine of King *Henry* of *Windsor*, *Testwoods* Spirit was much moved to see this Idolatry, and thereupon he mildly exhorted them to leave that false Worship performed to dumb Images, and to learn to worship the Living God aright. *Testwood* going farther, saw another Company, linking and kissing a White Lady of Alabaster that stood behind the High Altar, rubbing their hands upon it, and then stroaking their Heads and Faces therewith, which so provoked him, that with a Key he had in his hand, he struck off a piece of the Images Nose, saying, See good People this is nothing but a piece of earth that cannot help its self, How then is it like to help you? For this and other opinions he held contrary to that ignorant superstitious Age, he with one *Anthony Persons* a Priest, and *Henry Filmer*, Church-warden of *Windsor*, (who had Articled against their superstitious Vicker) were all three burned for their Conscience sake, at *Windsor* aforesaid, Anno 1543.

Papish Cruelties.

1. *John Lawrence*, one very zealous in the profession of the Protestant Religion, was by the Bloody Papists so manacled with Irons, and his Body so tortured with cruel usage, that being condemned to be burnt at Colchester, he was fain to be carried to the Stake in a Chair, and in the same Chair was burnt to death. At his burning many young Children being about the fire cryed out to him, *Lord strengthen thy servant, and keep thy promise.* Which was lookt on as a product of Divine Providence, who out of the mouths of Babes and Sucklings bath ordained strength.

*Thus little Children had more mercy then
Those cruel Cannibals, Blood-thirsty men.*

2. *Paulus Pffenitzke* Pastor of *Bosheadonia*, a Town in *Germany*; very near Seventy years of Age, was hanged by the Privy Parts, by an impious Soldier, and his own Books burnt under him; In the midst of these torments, crying out for Mercy, by one of the Company of Soldiers, he was pierced thorough with a Bullet, and by his merciful pity ended his pains with his Life.

*This was a bloody Soldier, Fiend of Hell,
Whose Body would become a Gallows well.*

3. *John Berak*, an Old Man, above Seventy years of Age, a godly Minister of *Zdaincense* in *Moravia*, when he had fallen into the hands of these Harpeys, was first beaten, and after that laid upon a fire which they had made in the midst of the Market-place of the said Town, and was there burnt to death, *March 17. Anno 1622.*

*Thus some do take delight in cruelty,
By several torments to make men to dye.*

4. About the same time *Gallus Celech* Minister of *Chetoconia* in *Moravia*, was most cruelly beaten by Soldiers whereof about three days after he dyed.

April hath XXX Days.

Full moon the 7 day, 10 minutes past 11 before Noon.
 Last Quarter the 14 day, 42 minutes past 5 afternoon.
 New Moon the 21 day, at 11 before Noon.
 First Quarter the 29 day, 41 min. past 2 in the morning.

M.D.	W.D.	Saints days and Weather.	Signs.
1	a	The month	heart
2	b	begins with	heart
3	c	fine gentle	bowels
4	d	Showers, which	bowels
5	e	<i>Palm-Sunday.</i>	reins
6	f	may produce a	and
7	g	forward Spring,	loynes
8	h	yet intermixt	secrets
9	a	<i>Maunday-Tours.</i>	secrets
10	b	<i>Good-Friday</i>	thighs
11	c	with some gent.	thighs
12	d	<i>Easter-Sun.</i>	knees
13	e	<i>Easter-Mon.</i>	knees
14	f	<i>Easter-Tues.</i>	legs
15	g	Frosts, and	legs
16	a	perhaps some	feet
17	b	showers of	feet
18	c	hail, yet no-	feet
19	d	<i>Low-Sund.</i>	head
20	e	thing prejudic.	head
21	f	to the sowing	neck
22	g	of Barley, or	neck
23	a	<i>St. George</i>	arms
24	b	grow. of grass.	arms
25	c	<i>Dark-Evang.</i>	breast
26	d	2 after Easter	breast
27	e	mild temperate	heart
28	f	weather con-	and
29	g	<i>Term begins</i>	back
30	a	cludes the mon.	bowels

William Hunter, Martyr.

This William Hunter was born of Religious Parents, who instructed him in the truth, and sent him to be an Apprentice in London, where refusing to go to Mass and receive the Sacrament, he went home to his Parents at *Burntwood* in *Essex*, and one day going into a Chappel there, he found a Bible, which while he was reading, a Somner came in, and asked him whether he could expound the Scripture? He answered, *He did only read it to his comfort*; The Somner replied, *It was never a merry World since the Bible came forth in English*. The Sumner then fetcht a Priett out of a blind Ale-house, who finding Hunter reading reviled him for it, and after some frivolous questions, the Priett left him, and informing against him he was seized, and brought before Bishop Bonner, who finding that he stood firm to his Principles, imprisoned him for three quarters of a year, and then condemned him, and sent him to *Burntwood* to be burnt, where his Father and Mother came to him, beseeching God he might continue constant to the end, being fastened to the Stake, he said, *Son of God shine upon me*, and the Sun immediately shone out of a thick Cloud, then crying out, *Lord, Lord, Receive my Spirit*. He ended his Life in the Flames.

Spanish Proverbs concerning Priests, Monks, Fryers, &c.

Beata quella casa que non ha cherega rasa.

The dwelling House is surely blest
Wherein no Shaveling hath his Nest :

Monia para parlar, y frayle para negociar, iamas se vido tal par.

A Nun to prate, a Fryar to proule,
Who ere two such hath seen so foule.

Quien quisiere su hijo vellace del todo, meta, lo missario, a moco de coro.

Of Knavery who listeth to have his Son Heir,
Make him a Mass-Priest, or Youth of a Quire.

Par las baldas del vicario sube la moca al campanario.

By Vickers Skirts, the Maid
Up to the Belfry goeth.
Yet nought at all afraid,
What makes she there, who knoweth?

Moco missero, Y Abad ballastero y frayle cortés reniego de todos tres.

A Massing Youth, a Flattering Fryar,
A hunting Priest, a hateful Lyar.

Ni amistad con frayle, ni con monia que te badre:

With Flattering Fryar and Puleing Nun,
Bar Friendship, or thou art undone.

El frayle que pide pan, carne toma, si se la dan.

The Holy Fryar that Bread doth crave,
Will take Flesh, if he it may have.

Ni mula Mobima, in moca Mahina, in poyo a la puerta, ni Abad par verino.

No Mule of colour sad
Nor Bench have at thy Door ;
Nor Maid of Marians Trade,
Nor Priest for thy Neighbour.

La carcel y la quaresma para los pobres es berlia.

the Prison and Lent, for the poor are meant.

May hath XXXI Days.

Full moon the 6 day, 45 minutes past 11 at night.

Last Quarter the 13 day, 33 min. past 10 in the forenoon.

New Moon the 20 day, 52 min. past 9 at Night.

First Quarter the 28 day, 12 minutes past 8 at Night.

M.D.	W.D.	Saints Days and Weather.	Signes
1	b	<i>May-day</i>	bowels
2	c	wet weather	bowels
3	d	3. after Easter.	reins
4	e	and something	reins
5	f	cold for the	secrets
6	g	season begins	secrets
7	a	the moneth;	thighs
8	b	afterwards a	thighs
9	c	more pleasant	knees
10	d	4 after Easter	knees
11	e	<i>Sun in Gem.</i>	knees
12	f	time, producing	legs
13	g	the fruits of the	legs
14	a	Earth in abund.	feet
15	b	and ripening	feet
16	c	early fruit	head
17	d	<i>Rogation-Sunday</i>	head
18	e	as Cherries,	neck
19	f	green Pease, &c.	neck
20	g	and promising	armes
21	a	<i>Ascension day</i>	armes
22	b	the Husbandman	breast
23	c	a fruitful year	and
24	d	6 after Easter	stomac.
25	e	<i>Term ends</i>	heart
26	f	of grasse and	heart
27	g	all sorts of grain	bowels
28	a	which God grant	and
29	b	<i>Carol. II. Nat.</i>	belly
30	c	may com to pass	reins
31	d	<i>Whit-Sun.</i>	reins

Thomas Chase, Martyr.

This *Thomas Chase* (a *Bedford-shire* man) was a very sober religious Person, one who in those dark times could see by the light of the Gospel, the gross ignorance and superstition of the Popish Religion, which being once known, (as light cannot easily be hid) he was by means of some Malicious Informers, brought before the Bishop at *Woburn*, who proposed divers questions to him, intermixt with many Taunts, Jears, and Reproaches; *Chase* answered him very undauntedly, defending the Truth against Popish Errors boldly, for which he was committed to the Bishops Prison, called *Little-Ease*, where he lay cruelly manacled with Chains and Fetters, and almost starved with hunger; which when the Bishop saw did not prevail upon him, but that the more severely he was used, he was the more fervent in defending the Protestant Faith, he resolved privately to murder him, for fear of an uproar amongst the People, and accordingly soon after order'd him to be strangled, and vested to death in the Prison, he still heartily calling upon God to receive his Spirit; the Bishop causing it to be reported that he had hanged himself in Prison. This was done in the Reign of King *Henry the Seventh*.

Popish Inventions concerning the Mass.

1 The Mass hath been made by many Popes: For one Pope made the *Confiteor*, another the *Introit*, another the *Kyri-eleison*, another the *Gloria in excelsis*, another the *Gradual*, another the *Offertory*, another the *Cannon*, another the *Memento*, another the *Teigitur*, another the *Communicantes*, another ordained that the Bread in the Mass should be unleavened, another that Water should be put into the Wine, another made the *Agnes Dei*, another commanded that the Bread should be Worshipped, saying, It was not Bread, but God which made Heaven and Earth, &c.

*And thus the simple People are abused,
With fond Inventions, which Christ never used.*

2. The Popish Priest must have an Altar, which he calleth Consecrated, an Altar with a hole in the midst thereof, wherein is put a piece of some precious Relique (perhaps the Latchet of Saint Thomas Becker's old Shoe): If the Altar be not Consecrate, then must he have a Marble Stone, which they call a Consecrate Altar, in the border whereof are little pieces of Cloth, which they call *Corporales*.

*Thus for to make a Popish perfect Altar,
In every circumstance they must not falter.*

3. The Popish Priest mumbleth between his Teeth certain Prayers; he turneth to and from the Altar, one while his Back, another while his Face to the People: Now goeth he from one part of the Altar to another: Now he singeth with an high Voice, now with a low Voice: Now lifteth he up his Arms, now casteth he them down: He lifteth up the Train of his Cope, holding a Candle of Wax burning. Briefly, he seemeth nothing else but a Mad-man, not knowing what Countenance to use.

*Like to a Tartar when in strange disguise,
Prepar'd unto a dismal Sacrifice.*

June hath XXX days.

Full Moon the 5 day, 48 min. past 9 in the Forenoon.
 Last Quarter the 12 day, 42 min. past 2 in the Morn.
 New Moon the 19 day, 32 min. past 10 in the Forenoon.
 First Quarter the 27 day, 8 min. past Noon.

1	e	Whit-Monday	thighs
2	f	Whit-Tuesd.	thighs
3	g	The Sun now	knees
4	a	sends forth such	knees
5	b	parching Rays	legs
6	c	as makes the	legs
7	d	Trinity Sund.	legs
8	e	Plough-man to	feet
9	f	Sweat, and the	feet
10	g	Ladies to take	feet
11	a	S. Barnab.	head
12	b	Term begins	and
13	c	covert under	face
14	d	1 after Trin.	neck
15	e	the shade of a	neck
16	f	cool Arbour; af	arms
17	g	terwards some	and
18	a	Rain intermixt	shoul.
19	b	with Hail, and	breast
20	c	perhaps Thund	breast
21	d	2 after Trin.	heart
22	e	then succeeds	and
23	f	brave Hay-	back
24	g	S. John B.	bow.
25	a	weather, with	bow.
26	b	some gentle	reins
27	c	Storms, to re-	and
28	d	3 after Trin.	loins
29	e	S. Peter A.	seer.
30	f	fresh the Earth.	seer.

Edwin Sands, Confessor.

This Learned Doctor descended of vertuous and godly Parents, being by their care well grounden in the rudiments of Learning, was sent to the University of Cambridge, where he took the degree of Doctor of Divinity, and afterwards was Master of Katharine-Hall, and Vice-Chancellor of the said University, at that time when John Duke of Northumberland came thither with his Army to proclaim the Lady Jane Gray, Queen of England. Hereupon the Duke required Doctor Sands to preach on the morrow, in relation to the business then in hand, which accordingly he did, and was for the same apprehended, and sent to the Tower of London, where he remained nine and twenty Weeks, and afterwards removed to the Marshalsea, where he was Prisoner nine Months more, when obtaining his Liberty he fled into Germany, but returned in the beginning of the Reign of Q. Elizabeth, who made him first Bish. of Worcester, then Bishop of London, and afterwards Arch-bishop of York, which last promotion having enjoyed 12 Years, he died Anno 1588.

Wonderful Miracles done by the Mass.

1. A Marriner being supposed to be drowned, a Bishop of his Country caused Mass to be said for him. The Marriner at that time had been some twenty days without Food, born up and down upon the Keel of a Boat, and then ready for Famine to die. In the hour (as after was known) of the Oblation for him, a Man appeared, and delivered him a Portion of Bread, whereby suddenly he had full force and vigour; and shortly after, by a Ship Sailing by, he was rescued. *Fitz Simon, Lib. 2. Part. 6. Pag. 402.*

*And thus their Pens strange wonders writes,
To gain unto them Profelites.*

2. At Deep, a Town in France, a Woman of the Protestant Religion, dandling her Infant that never before could speak, the Child distinctly pronounced, *To Mass, to Mass*; the Mother waned so admirably, went instantly with the Infant in her Arms to the Church, and found therein a Learned Man Preaching of Religion: His Sermon being ended, she felt her self so sufficiently resolved, that renouncing her Heresie, she forthwith became Catholick. *Idem.*

*Thus pretty Stories Friers do invent,
To please the Rabble, and give them content.*

3. There was a Gentlewoman near Naples in Italy, whose Husband was a Captain, and she having tidings that he was slain in Battel, caused weekly Masses to be said for him. It fell out this Captain was Imprisoned, and after, by good Testimony it appeared, that at the very same time Masses were saying for him, his Chains and Fetters fell from him, and could not be fastned.

*Thus with such Stories they the People feed,
Masse: to have, to make their Purses bleed.*

July hath XXXI days.

Full Moon the 4 day, near 7 in the afternoon.
 Last Quarter the 11 day, 54 min. past 7 in the Foren.
 New Moon the 18 day, 52 min. past 11 at Night.
 First Quarter the 27 day, 56 min. past 2 in the Morn.

1	S	Term ends	highs	<i>James Bainham, Martyr.</i>
2	a	much alteration	highs	This <i>James Bainham</i> was Son to
3	b	at the beginning	knees	<i>Sir Alexander Bainham</i> of <i>Glocester-</i>
4	c	hereof, viz.	knees	<i>shire</i> , brought up in Learning and
5	D	4 after Trin.	legs	knowledge of the <i>Greek</i> and <i>Latin</i>
6	r	in increase	legs	<i>Tongues</i> , of a <i>Virtuous</i> Disposition,
7	f	of heat, with	feet	and <i>Religious</i> Conversation, much
8	S	Rain and Thun-	feet	addicted to <i>Prayer</i> , and a diligent
9	a	der, after	head	<i>Reader</i> of the <i>Holy Scriptures</i> . He
10	b	which calm for	head	applied himself to the study of the
11	c	the season.	neck	<i>Law</i> , wherein he was very merciful
12	D	Sun in Leo	and	to his Clients, ready to give Council
13	e	but about the	throat	to <i>Widows</i> , <i>Fatherless</i> , and <i>Afflicted</i> ,
14	f	New Moon ex-	arms	without <i>Money</i> or <i>Reward</i> . Where
15	S	Swithin	arms	have we a <i>Lawyer</i> that will do so
16	a	pest a change	breast	now? At last he was suspected and
17	b	so hot and sul-	breast	complained of to <i>Sir Thomas Moor</i> ,
18	c	try Weather.	heart	then <i>Lord Chancellor</i> , and being
19	D	Dogdays begin	and	brought to his House at <i>Chelsey</i> , <i>Sir</i>
20	e	the rest of the	back	<i>Thomas</i> laboured with <i>Frowns</i> and
21	f	Month, especi-	bow.	<i>Flatteries</i> to withdraw him from the
22	S	ally towards	bow.	<i>Truth</i> ; which not prevailing, he
23	a	the close there-	reins	caused him to be tied to a <i>Tree</i> in
24	b	of.	and	his <i>Garden</i> , called by him the <i>Tree of</i>
25	c	James Ap.	loins	<i>Truth</i> , and then most cruelly scourged
26	D	7 after Trin.	secrets	him to make him renounce his
27	e	very pleasant	secrets	<i>Opinion</i> ; yet afterwards, to scape
28	f	and good work-	chighs	the <i>Fire</i> , he abjured and carried a
29	S	ing Harvest	and	<i>Torch</i> and <i>Faggot</i> in <i>S. Paul's Church</i> ,
30	a	Weather.	hips	but fell with a <i>Fire</i> in his <i>Conscience</i> ,
31	b		knees	that he could not be quiet till he had

asked *God* and all the *World* for-
 giveness. He was afterwards burned
 for the *Truth*, and being in the midst
 of the *flames*, he said, *O ye Papiſts, ye*
look for Miracles, now ye may ſee a Mira-
cle, for in this Fire I feel no more pain,
than if I were in a Bed of Reſes.

Apostates punished by God.

1. We shall instance in some of Germany, one Adam Primate promoted the business of universal Apostacy with such fury in his Country, that (without all respect unto Consanguinity) he gave out with great boasting, *That if his Father should rise again, he would not spare him*: This Wretch (by the just Judgment of God) fell Mad; and flying up to the highest Rafter of his House, from thence he cast himself down, and roaring fearfully, he tossed himself most restlessly, when his Step-Mother running to him, put him in mind of his Sin, saying, *O my Adam remember what thou hast done; give Glory to God, speak pray.* He only drawing his Mouth aside, and putting out his Tongue, in an astonishing manner he died.

*When as no Cruelty in Mens Breasts wants,
Thirsty Revenge for satisfaction pants.*

2. George of Marbod, Auditor and Patron of the Brethren in Moravia, was at first a zealous Protestant, afterwards (from a Nobleman being made a Count) he became a most perverse Apostate, (burying Holy Bibles in stinking Channels) and was punished by God after a miraculous manner, with a terrible Disease in his Throat, whereby his Tongue putrefied, and many holes were eaten out below his Chin, so that whatsoever Nourishment or Medicines entred into his Mouth, did either straitway flow forth, or distilled out by little and little; all Remedies therefore being used in vain, after his suffering cruel Torments about two Months space, he breathed out his Soul, which was most unstedfast, and sold to Antichrist for the smoak of Honours.

August hath xxxi. days.

Full Moon the 3 day, 35 min. past 1 in the Morn.
 Last Quarter the 9 day, 36 min. past 2 in the Afternoon.
 New Moon the 17 day, 10 min. past 3 Afternoon.
 First Quarter the 25 day, 15 min. past 4 Afternoon.

1 **c** Lammas day knees
 2 **D** 8 after Trin. legs
 3 **c** at the beginning legs
 4 **f** of the Month feet
 5 **g** some Showers feet
 6 **a** of Rain are ex head
 7 **b** pected, and also head
 8 **c** Wind about this neck
 9 **D** 9 after Trin. neck
 10 **e** time, but 'tis arms
 11 **f** hoped that in arms
 12 **g** general we may breast
 13 **a** Sun in Virgo. and
 14 **b** have good Har. stom.
 15 **c** west Weather, heart
 16 **D** 10 after Trin. heart
 17 **e** until about the bow.
 18 **f** New Moon, then and
 19 **g** (if I mistake belly
 20 **a** not) we shall reins
 21 **b** have misty reins
 22 **c** Weather, and secrets
 23 **D** 11 after Trin. secrets
 24 **e** Barth. Ap secrets
 25 **f** drizzling Rain, thighs
 26 **g** afterwards thighs
 27 **a** Dog days end knees
 28 **b** good Weather, knees
 29 **c** and very seaso legs
 30 **D** 12 after Trin. legs
 31 **c** nable for the feet
 time of the Year

John Diazus, Martyr.

John Diazus was born in Spain, brought up at School, afterwards he went to Paris to study the Arts, where he continued thirteen Years, but it pleased God that whilst he read over the Holy Scriptures, and some of Luther's Broks, and other Protestant Divines, he began to see and abominate the Errors of Popery, and therefore to further himself in the knowledge and study of the Truth, he went to Geneva, where he spake with Calvin, and was very dear unto him: From thence he went to Ratisbonne in Germany, where one Peter Mañinda, the Popes Agent in Germany, hearing how he was turn'd Protestant try'd all ways to bring him back to the Church of Rome, but finding his pains ineffectual, he sent for his Brother Alphonus Diazus, one of the P. Lawyers from Rome, who hearing that his B. was turn'd Prot. came speedily into Germany, bringing a notorious Cut-throat with him, resolving either to divert or destroy him, when he came to Ratisbonne. Diazus was departed to Naters, whether he followed him, where after long debating of matters of Religion, seeing the heart of his Br. constantly planted on the sure Rock of God's Truth, he seemingly took his leave of him. But shortly returned again with this Ruffianly Murderer, and with a Hatchet that they had, cleft his head, that he died immediately. This was done Anno Christi, 1546.

Popish Merriment on Protestants.

1. When *Jerome of Prague* was to be lead to the Stake to be burnt, the Papists had a Paper Miter made for him to wear, wherein were painted red Devils with monstrous Visages: This Pageant of painted Devils was presented to the People to possess them with an Opinion that the Fiends of Hell did arrest and seize on the Soul of *Jerome*; who notwithstanding would have done well enough, if the Devils in Flesh there present had not done more to him than the Devils in Paper. This Saint rather smiling at the Folly, than angry at the Malice of his Enemies, chearfully put the Miter on his Head; *Did my Saviour,* said he, *wear a Crown of Thorns for me, and shall not I as willingly wear this foolish Cap for his sake?*

*But they who thus in Blood do take delight,
May have fair Mornings, but a dismal Night.*

2. The like Paper of painted Devils was put on the head of *John Huss*, he wearing those shadows on his head, whose substance his Enemies felt in their heart.

3. In the Year 1386. *William Coventry*, Archbishop of *Canterbury*, summoned certain of his Trepants to answer an heinous and horrible trespass, as he called it, which was, *That they brought Straw to Litter his Horses, not in Carts, as formerly, but in Bags*; for which wicked Offence having confessed their Fault, and asked him Forgiveness, he enjoined them this Penance, That going leisurely before the Procession, bare Legg'd and bare Footed, each of them should carry upon his Shoulder a Bag stuffed with Straw hanging out, whereupon these Rhimes were made.

*This Bag full of Straw I bear on my back,
Because my Lord's Horse his Litter did lack;
If you be not better to my Lord Grace his Horse,
You are like to go bare-foot before the Cross.*

September hath xxx. days.

Full Moon the first day, 21 minutes past 9 forenoon.
 Last Quarter the 3 day, 17 min. past 3 in the morning.
 New Moon the 16 day, 46 min. past 7 forenoon.
 First Quarter the 24 day, 29 min. past 3 in the morning.
 Full Moon the 30 day, 52 min. past 5 afternoon.

1	f	Cool Air with	feet
2	g	some sudden and	head
3	a	hasty Showers,	head
4	b	afterwards	neck
5	c	pleasant mode-	neck
6	D	13 after Trin.	arms
7	e	rate Weather,	and
8	f	pleasing to the	should
9	g	Husband-man	breast
10	a	for sowing	breast
11	b	Wheat, and so is	heart
12	c	Sun in Libra.	heart
13	D	14 after Trin.	bowels
14	e	Holy Rood.	and
15	f	like to continue	belly
16	g	without much	reins
17	a	alteration, until	reins
18	b	the change of the	secrets
19	c	Moon, then ex-	secrets
20	D	15 after Trin.	secrets
21	e	Matth. Apo	thighs
22	f	pest Clouds with	thighs
23	g	Rain, and per-	knees
24	a	haps some Thun-	knees
25	b	der, then ruf-	legs
26	c	fling cool Winds,	legs
27	D	16 after Trin.	legs
28	e	with fresh	feet
29	f	Michael. Ar.	feet
30	g	Mornings in the	head
		Months end.	

Thomas Hawkes, Martyr.

Mr. Thomas Hawkes, a Gentleman well born, but better Educated, being brought up in the fear of God, and well grounded in the Principles of Religion: He was born in the County of Essex, a County so fruitful of Martyrs, that it produced no less in those *Marian* days, than forty four Persons who suffered Martyrdom for the Protestant Religion, it being in the Diocess of *Bonner*, that bloody Bishop, who seemed to Murder by Retail. The occasion of this Gentlemans being first brought into Trouble, was for refusing to Baptize his Child after the Popish fashion, for which he was presently laid hold on. Examined, Imprisoned, and lastly, Condemned. At his going to the Stake he promised his Friends to give them some solemn token of the clearness and comfort of his Conscience: In performance whereof, whilst his Body was burning, he raised up himself, and though having the fence, yet having no fear of the Fire, joyfully clapped his hands over his head, to the admiration of all the Beholders.

Popish Venial Sins.

1. *Victor III.* one who attained to the Papal See, not by the Cardinals nor the People of *Rome*, but by the means of *Maud*, a quondam Whore to Pope *Gregory VII.* This *Victor* took part against the Emperor and *Clement III.* but his Sub deacon sooner ended the Controversie betwixt them, for in saying of Mass he cast Poyson into the Chalice, whereof the Pope drinking, quickly after dyed.

*This was a Crime so wickedly doth show,
The very Heathens would refuse to do.*

2. In the Year 1314. one *Bernardus de monte Poliriana*, a Dominican Friar, fained great Service to the Emperor, and so Insinuated himself that the Emperor received the Sacrament at his hands, into which this cursed Friar had put Poyson; yet when the good Emperour perceived he was Poysoned, he was so charitable to the Friar, that he said unto him, *Vade Domine*, Depart hence, for if the *Almains* perceive what thou hast done, thou shalt die an evil death.

*For Murthering of Emperors and Kings,
The Friar his ready help commonly brings.*

3. *William* Archbishop of *York*, in *England*, was also Murthered by Poyson, which, in saying of Mass, was cast into the Chalice, as witnesseth *Matthew Paris.*

*And thus their Mass was used several times,
A means to perpetrate their horrid Crimes.*

4. *John*, King of *England*, was also Poysoned by a Monk at *Swinstead-Abbey*, who, to free the King from any mistrust, drank thereof himself first, and so was Poysoned; to teach us, *That there is not any one who never so much despises his own Life, but yet is Master of another Mans.*

October hath xxxi. days.

Last Quarter the 7 day, 23 min. past 9 at Night.
 New Moon the 15 day, 36 min. past 11 at Night.
 First Quarter the 23 day, 52 min. past Noon,
 Full Moon the 30 day, 30 min. past 4 in the morn.

1 **a** This Month we head
 2 **b** may expect very neck
 3 **c** wholesome sea- neck
 4 **D** 17 after Trin. arms
 5 **e** smable Weather, arms
 6 **f** especially about breast
 7 **g** the beginning breast
 8 **a** thereof; and heart
 9 **b** the whole Month and
 10 **c** in general af- back
 11 **D** 18 after Trin. bow.
 12 **e** fords no great bow.
 13 **f** Sun in Scorp. reins
 14 **g** matter of va- and
 15 **a** riety, but good loins
 16 **b** equal settled secrets
 17 **c** Weather in secret
 18 **D** Luke Evan- thighs
 19 **e** most places, un- thighs
 20 **f** less it be about knees
 21 **g** the 19 or 20 knees
 22 **a** days, when may knees
 23 **b** Terin begins. legs
 24 **c** happen some legs
 25 **D** 20 after Trin. feet
 26 **e** sudden Showers feet
 27 **f** raising Floods head
 28 **g** Sim & Jud. head
 29 **a** to be in some neck
 30 **b** places. neck
 31 **c** arms

Carol-stadius, Confessor.

Andreas Bodenstein Carolostadius, was born in France, in a Town called *Carolostadium*, from which he received his Name, having profited much at School, he went to *Rome*, and having spent some time in the study of Divinity, he went thence to *Wittenberg*, where he commended Doctor of Divinity, and was a publick Professor, Anno 1512. Afterwards he became an earnest Assessor of *Luther's* Doctrine, and a defender of it against *Erasmus*, both by Disputation and Writing. At the time of *Luther's* being in his *Patmos*, *Carolostadius* obtained of the Elector the abolishing of private Mass, Auricular Confession, Images, &c. which *Luther* being offended at, Preach'd a Sermon whereat *Carolostadius* was present, wherein he inveighed bitterly against the Anabaptists, and said withal, that the same Spirit reigned in the Image-haters, and Sacramentaries; he also procured the Elector to banish *Carolostadius*, when wandering up and down in Upper-Germany, he very narrowly escaped the hands of the Boorish Anabaptists, being let down in a Basket over the Walls at *Rottenberg*. He afterwards was brought to great straits, and lastly, died of the Plague at *Basil*. Anno Christi 1541.

The great force of Prayer for the Dead.

1. *Trajan* the Roman Emperor, by the Prayers of *St. Gregory*, notwithstanding he was a Pagan, an Idolater, and a great Persecutor of the Christians, yet by his Prayers, clock and clear out of Hell. Also that the Soul of a Woman called *Fabronilla*, a Pagan, went out of Hell, whether for her Idolatry she was Condemned, and this by the Prayers of one *Primora*.

*Such idle Stories do their Legends mention.
Though Scripture says from Hell is no redemption.*

2 Most admirable is that which the Monk *Damascen* reporteth of one *Macarius*, who consulting with a dry Skull, knew many things of the state of the Dead (and what is to be a Necromancer if this be not). This *Macarius* (saith he) wontedly Prayed for the Dead, and desired to know if such Prayers did ought avail them, (if he had consulted with the Scriptures he might easily have known that) and if they received any Comfort by such Prayers? The dry Skull answered, (it was when dead Mens Skulls could speak), When thou prayest for the dead, some small Consolation we feel, &c. Also he reporteth, That one saw a Disciple of his, which had lived a Life somewhat dissolute, burning in the Fire, whose Body was in the Flame even to the Throat; afterwards, by the Prayers of the Master, the same Master saw him in the Fire up to the middle, and continuing his Prayers for him, he saw him free and safe from Fire. But whether he went afterwards he could not tell.

*Thus idle Monks and addle-pated Friars,
Invent Tales of Purgatory Fires;
A gainful Fire it is, and yet none knows,
Whereas this painted Purgatory grows;
But let it be where-ever that it will,
It brings most Gifts of all to the Pope's Mill.*

November hath xxx. days.

Last Quarter the 6 day, 31 min. past 4 afternoon.

New Moon the 14 day, 12 min. past 5 afternoon.

First Quarter the 21 day, 16 min. past 8 at night.

Full Moon the 28 day, 22 min. past 5 afternoon.

1	D	All Saints	arms
2	e	Stormy Weather	breast
3	f	with Rain or	and
4	g	Snow, begins	stoma.
5	a	Powder Plot.	heart
6	b	the Month,	heart
7	c	then dry and	bowels
8	D	22 after Trin.	and
9	e	windy, till	belly
10	f	about the	reins
11	g	fourteenth day,	reins
12	a	Sun in Sagit.	secrets
13	b	afterwards	secrets
14	c	more variable.	thighs
15	D	23 after Trin	and
16	e	Hail, Rain,	hipps
17	f	Sleet, with	knees
18	g	some snufes	knees
19	a	of Snow;	legs
20	b	then more	legs
21	c	serene but	feet
22	D	24 after Trin.	feet
23	e	Cloud bearing	head
24	f	Frosts, continu	head
25	g	ing with little	neck
26	a	intermission till	neck
27	b	the Month ends.	arms
28	c	Term ends.	and
29	D	Advent Sund.	thoul.
30	e	Andrew Ap.	breast

Christopher Havant, Martyr.

He was a Bohemian by Birth, Nobly Born, being Baron of *Buzdrutzitz*, & *Polzanz*, and Lord of *Peizka*. He was strictly brought up in the Protestant Religion, to which he firmly adhered all his Life time, and grew very eminent by his Travels in *Europe*, *Asia*, and *Africa*, which he published to the World in his Native Language. He was made by *Rodolphus* one of his Privy-Chamb. by *Matthias* a Privy-Counsel. lastly, by *Frederick*, chief of the King's Chamb. but after the Overthrow of *Fred.* by the Empire, with many others were seized on, and, for their Religion, condemned to be Beheaded. Being called forth to Execution, he said, I have travelled so many Countries, so many barbarous Nations, have undergone so many dangers by Sea and Land, and now I suffer innocently in my own Country, and by their hands, both for whose good I and my Fore-fathers spent our Estates and I lives. Father forgive them. As he went forth he prayed, *In thee, O Lord, have I hoped, let me not be confounded for ever.* Going on the Scaffold, he lift up his eyes and said, *Into thy hands, O Lord, I commend my Spirit;* adding, *In thee, O Lord, have I trusted in my Youth, I am confident that I shall be accepted by that ignominious death of my Saviour;* and after some Prayers said, the Executioner at one blow severed his Head from his Body.

Popish Stories.

1. An Archbishop of Cologne, having a Guard of Men waiting on him chanc'd to go by where a poor Man was at his Labour in the Field; as the Archbishop went by, the poor Man laugh'd somewhat loudly, which being perceived, the Archbishop demanded what moved him to laugh, whereto the poor Man presently answered; *I laugh (quoth he) at St. Peter, who is termed the Prince of Prelates, that he should live and die in so great Poverty, and his Successors to be so rich.* The Archbishop seeing himself somewhat touch'd, to justify himself, thus reply'd, *My Friend, I go with this fair Train of Attendants, because I am a Duke as well as an Archbishop;* which when the Husbandman heard, he laugh'd more abundantly, and the occasion of this great laughter being required, he answered, *My Lord, I would gladly have you tell me, that if the Duke (which you name your self to be) were in Hell, where do you think the Archbishop would be.*

*The least of Bees, they say, hath got a Sting,
And Clowns can at their betters have a fling.
If the Archbishop were pleas'd with the Story,
The Duke could in no wise thereat be sorry.*

2. A Grey Friar went once to see Pope Sixtus the Fourth, to whom the Pope having shown some Jewels and precious Stones, said withal, *I cannot now say as sometime St. Peter did, Gold and Silver have I none. It is true,* answered the Friar, *Nor can you say as he did to the Palsie, Lame, and Impotent People, Arise and walk.*

*Here Pope and Friar did in truth both strike,
The Pope unto St. Peter was not like.
Peter was poor, Pope rich; Peter the Lame
And Blind could cure, the Pope can't do the same.*

December hath xxxi. days.

Last Quarter the 6 day, 42 min. past Noon.

New Moon the 14 day, 4 min. past 8 in the Forenoon.

First Quarter the 21 day, 49 min. past 3 in the morning

Full Moon the 28 day, 49 minutes past 8 in the Forenoon

1	f	cold freezing	breast
2	g	Weather begins	heart
3	a	the Month, and	heart
4	b	so continues close	bow.
5	c	dark Weather, and	
6	d	2 Sun. in Ad.	belly
7	e	with some Snow	reins
8	f	or Rain, till the	reins
9	g	fourteenth day,	secret
10	a	then more se-	sec. et:
11	b	Sun in Capri.	secret
12	c	rene and sharp	thigh
13	d	3 Sun. in Ad.	thighs
14	e	Frosts, with	knees
15	f	little intermix-	knees
16	g	ture of other	legs
17	a	Weather, till	legs
18	b	the end of the	feet
19	c	Month, unless	feet
20	d	4 Sun. in Ad.	head
21	e	Tho. Apost.	and
22	f	it be about the	face
23	g	21 or 24 days,	neck
24	a	when the Cold	neck
25	b	Christ. Nat.	arms
26	c	S. Stephen.	arms
27	d	S. Joh. Eb.	breast
28	e	Innocents.	breast
29	f	may be a little	heart
30	g	abated.	and
31	a		back

Agnes Priest, Martyr.

This Agnes Priest was a Devonshire Woman, poor and simple to look on, but rich in the Mercies of God towards her, being by the assistance of some good People well instructed in the points of the Protestant Religion, and the Errors of Popery, and so continued firm and constant therein, although her own Husband and her Children were rank Papists, and would have enforced her to be present at the Mass, to avoid which she fled from them, which so enraged them, that of inleaded Friends they became her greatest Persecutors, making such means that she was Indicted at the Assizes, and afterwards presented to James Troublesfield, Bishop of Exeter by whom she was examined upon several points of Religion; especially concerning the Sacrament of the Altar; but she standing firm to her Principles, was for the same condemned to be Burnt. She refused to receive any Money from well affected People who freely proffered it her, saying, *She was going to a City where Money had no Mastery*, according to her Sentence, she was burnt in a place call'd *Sorvenhay*, without the Walls of Exeter, in November 1556. being about 50 Years of Age

A pretty Trick served a Popish Pursivant.

1. About the third Year of the Reign of Queen Mary, Henry Curwin being then Archbishop of Dublin, a Pursivant was sent with a Commission into Ireland, to empower some eminent Persons to proceed with Fire and Faggot against the poor Protestants there. It happened by Divine Providence that this Pursivant coming to West-Chester, lodged in the House of a Protestant Inn-keeper, who having some secret notice of his business, privately took the Commission out of his Cloak-bag, and put the *Knave of Clubs* in the room of it. Some Weeks after the Pursivant appeared before the Lords of the Privy-Council at Dublin, of whom Bishop Curwin was Principal; where, instead of a pretended Commission he produced the *Knave of Clubs*, which they taking for a horrible Affront, caused him to be committed to Prison, as done on purpose to deride them.

*The Pursivant must needs much wonder have,
How his Commission should be turn'd to Knave;
And that himself had the greatest affront,
To see a Card with his own Picture on't.*

And indeed he had most cause to be angry; For there he lay four Months in Prison; and at last with much ado got his enlargement, then over he returned into England, and quickly getting his Commission renewed, goes with all speed into Ireland again; but before his arrival there, he is prevented with the news of Queen Mary's Death, and so the Lives of many, and the Liberties of more poor Servants of God were preserved.

The great Penance that King David did for his Sins of Adultery and Homicide, according as it is written in the Lying Legend of Golden Galleries.

Being beyond Sea (saith the Author of *Aura Legenda*) riding in the Company of a Noble Knight, named Sir *John Capons*, a Doctor of both Laws, and had been Vice-Roy and Governor of *Aragon* and *Catalone*, and at that time was Councillor unto *Charles* Duke of *Burgundy*. It happened that we communed of the History of *David*, and this said Nobleman told me, that he had read that *David* did this Penance following, for the said two Sins of Adultery and Homicide, viz. that he delv'd himself in the Ground (I use my Author's own words) standing naked unto the head, so long that the Worms began to creep in his Flesh, and then made the first Verse of the Psalm, *Miserere mei Deus*, and then came out. And when he was whole thereof, he went in again, and stood so as long as he did before, and then made the second Verse; and so as many times he was delven in the Earth as there be Verses in the said Psalm, and every time was abiding therein till he felt the Worms creep in his Flesh. This was a very grievous Penance, for there be in the Psalm nineteen Verses (my Author saith Twenty, but he is mistaken in that as in all the rest.) This (saith he) the Noblemen told me riding between the Town of *Gaunt* in *Flanders*, and the Town of *Bruxels* in *Brabant*. But enough of this, we will conclude with a merry Story.

*It was at Midnight when a Nun in Travel of a Child,
Was checked of her Fellow Nuns for being so desil'd.
The Lady Prioress heard a stir, and starting out of Bed,
Did taunt the Novice bitterly; who lifting up her head,
Said, Madam, mend your Hood, for why so hastily she rose,
That on her head, mistook for Hood, she don'd a Charous Hose.
All laughed heartily thereat, for why the same did prove,
The sport the Novice had been at the Prioress did love.*

THE
SECOND PART
OF THE
Protestant Almanack.

WHEREIN

As in a Looking-Glass, you may see the Papists Faces in their own proper Colours.

CONTAINING

The great Contrariety betwixt the Doctrine of the Papists, and the Holy Scriptures. A notable Imposture of one *Magdalena de la Cruz*, Abbess of a Monastery of the *Franciscans* in Spain. A notable Villany and Impiety of Pope *Hildebrand* against *Henry the Fourth*, Emperor of Germany; together with a brief Account of the intollerable Pride, and other leud Actions of that Pope. The lying Legend of *St. Nicholas*, with the stupendious Miracles that he wrought, enough to stagger the Belief of the most confiding *Romanist*. Interlaced with much variety of other matter, both pleasant and profitable to the Reader.

Written, That Papists may learn to Blush at their Ridiculous Principles; and Protestants may learn to beware of their feigned Gulleries.

Felix quam faciunt aliena pericula cautum.

Felix quam faciunt aliorum præmia promptum.

L O N D O N:
Printed for the Company of Stationers, 1696.

The great Contrariety betwixt the Doctrine of the Papists, and the Holy Scriptures.

THE Holy Scripture being the word of God divinely inspired, hath most sufficient authority of its self, and containeth all necessary Doctrine to Piety, and our Salvation, 2 Tim. 3. 15, 16, 17.

The Popish Doctrine teacheth, That the Holy Scripture, altho it be the Word of God, should have no Authority, were it not for the Approbation of the Church, and that it is an imperfect and maimed Doctrine, which containeth not sufficient to Piety, nor our Salvation; but that this defect must be supplied by unwritten Tradition. *Bellarmine de verb. Dei non Scrip. cap. 4.*

God's Doctrine doth teach us, that Ignorance of the Holy Scripture is the Cause and Mother of Errors, as our Saviour witnesseth, Matthew 22. 19. Saying to the Sadduces, Ye err, not knowing the Scriptures; and therefore the Duty of every faithful Christian is to search the Holy Scripture, as did the faithful in the time of the Apostles, Acts 17. 11. 2 Tim. 3. 15.

The Papists say, That Ignorance is the Mother of Devotion, and that to keep Religion safe, it is needful to forbid the Lay or Secular-men, the reading of the Holy Scriptures, seeing it is the cause of many Heresies. *Bellarmin. de verbo Dei, lib. 2. cap. 15 & 16.*

The Holy Scriptures doth teach, That many Deceivers and false Prophets are gone out into the World, and that the faithful therefore are to prove the Spirits whether they be of God, 1 John 4. 1. And that the Holy Scripture is the touch, whereby this Proof and Examination ought to be made, John 5. 33. Acts 17. 11.

The Papists do teach, That whosoever do contradict the Pope, and his Decrees, and Humane Traditions, be false Teachers; and that the Pope hath Authority to judge of all Controversies, and of the true Sense of Holy Scriptures, and that from his Judgment it is not lawful to appeal. *Bellarmin. de verbo Dei, lib. 3. cap. 3.*

The Scriptures do teach us, That we ought to serve God alone, which is the Creator and Governor of all the World: Following the Doctrine.

The difference between the Scriptures, &c.

Doctrine of Christ, which saith, Matth. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

The Papists do teach, That we ought not to serve God alone, but also the Saints; that they hold them for Patrons of Kingdoms, People, Cities, Societies, and Infirmeries. *Bellarmin. de Sanct. beat. lib. 1. cap. 12.*

The Scriptures teach us, That the lawful Worship of God is to be founded in the Holy Scripture, and that God will be served according to his Will and Word, in spirit and in truth, John 4. 24. The same teacheth Jesus Christ, Matth. 15. 9. saying, In vain do ye honour me, teaching for Doctrine the Commandments of Men.

The Popish Doctrine teacheth, That in the Worship of God, the Traditions, Ceremonies, and Constitutions of the Roman Church ought to be observed; and that the Canon Law doth equal the Constitutions of the Popes in value with the Gospel, and that it is necessary to keep them: For (as saith Pope Leo 4th) the Gospel cannot well be observed, if a Man obey not jointly therewith all the Decrees and Constitutions of the Fathers, *Dist. 5. cap. sic.*

The Holy Scriptures do teach us, That the Worship of Images is a thing abominable, Deut. 27. 15. and expressly forbidden in the second Commandment, Exod. 20. Also that the Holy Spirit calleth Images, teachers of lies and vanity, Jer. 10. 8. Habac. 2. 18. and therefore in no wise to be allowed in the Churches of Christians, in which Jesus Christ hath been represented before the eyes of the faithful by the preaching of the Gospel, Gal. 4. 1.

The Papist's Doctrine teacheth, That the Worship of Images is well-pleasing to God, and very necessary and profitable to the Church; and that Images are the Books of the Laity; he therefore that teacheth the contrary, is Cursed and Anathema, *Council Trident, Sess. 9.*

The Holy Scriptures do teach us, That Christians ought to imitate the Faith, Godliness, and good Doctrine of the Saints, as they imitated Christ, 1 Cor. 11. 1. Heb. 6. 12. But that in no wise they ought to invoke them, nor put their confidence in them.

I. Because Invocation is an honour due to God alone, which he declareth by his Prophets, *Isa. 48. 11. Mine honour will I not give to another.*

The difference between the Scriptures,

II. Because the Saints being in this World, will not receive this Honour, neither the Angels, Acts 10. 16. Rev. 19. 10.

III. Because they be ignorant, and do not know us, as Isa. 63. 16. doth very clearly teach, saying, Abraham hath forgotten us, and Israel doth not know us; Thou Lord art our Father and Redeemer.

So that as the Israelites in the Old Testament were Idolaters, and Transgressors of the Law of God, when they sacrificed to another than God alone; so be all they at this day, that invoke Saints or Angels; wherein they do contrary to the Doctrine of Christ, Matth. 11. 28. John 16. 24. and contrary to the Example of all the Saints, Psalm 22. 6. Nehem. 9. 27. Genesis 31. 9. Josh. 10. 13. Acts 4. 24.

The Romish Doctrine telleth us, That Christians ought to invoke the Saints, and to be aided by their Intercession to God, because they be his Familiars. Also that it is a false and wicked Opinion, to believe that the Saints pray not for Men, and that the Invocation of Saints is Idolatry, contrary to the Word of God: And that he which teacheth and believeth, is Anathema, Concil. Trid. Sess. 9.

The Holy Scripture teacheth us, That Jesus Christ our Lord, being the true God and true Man, is the only and perfect Saviour of the World, who saith by his Prophet Isaiah, Chap. 63. 3. I have trodden the Wine-press alone, and of all the People there was none with me. And of whom saith the Angels, Matth. 1. 21. Thou shalt call his name Jesus, for he shall save his People from their Sins. And the Apostle St. John doth witness, 1 John 1. 17. That the blood of Jesus Christ doth cleanse us from all Sin.

The Popish Doctrine of Men teacheth, That Jesus Christ is not a perfect Saviour; for Christ (saith it) died only for Original Sin, and that by his Death he satisfied for the fault; but that God being Just, will that Man satisfy his Justice for the Punishment. Also that the Purgation of Sins is made by good Works, Satisfactions, Masses, Indulgences, and Purgatory.

The Holy Scriptures do teach us, That our good Works for that they are imperfect, can deserve nothing at God's Hand, as saith the Prophet, Isaiah 64. 6. All our righteousness is as filthy rags. And Christ our Lord saith, Luke 17. 10. When ye have done
all

and the Pope's Doctrine.

all that is commanded you, say, That ye are unprofitable Servants.

The Popish Doctrine telleth us, That our good Works deserve the Grace of God, and Everlasting Life; also that Man may do good Works of Supererogation, that is to say, over and above those which the Law of God commandeth, whereunto the doers thereof are not bound, and they are available to help others. *Bellarmino de Purgatorio, lib. 1. cap. 8.*

The Holy Scriptures do teach us, That Jesus Christ is the head and spouse of the Church, which he governeth and teacheth by his word and spirit; and that the Duty of the Church is to hear and obey the voice of her Spouse and faithful Pastor, according to the Commandment of the heavenly Father, Matth. 17. 5. Hear him; and as Christ Jesus also teacheth, John 10. 27. My sheep hear my voice, and I know them, and they follow me.

The Romish Doctrine tells us, That the Pope is Head and Spouse of the Church, and Vicar upon Earth, who hath the Keys of Paradise, and of Hell, and can both Save and Condemn; and therefore ought all Men to obey his Decrees, and be subject unto him. And that whosoever obeyeth not, but gainsayeth his Constitutions, is an Heretick. *In Extr. Tom. 22. Tit. 5.*

The Scriptures inform us, That the use of strange Tongues is unprofitable in the Church to the ignorant Auditory. Therefore that they which Teach, Pray, or Sing in the Church, ought to use the vulgar Tongue, understood of the People, for Edification, Exhortation, and Consolation of all, 1 Cor. 14. 3, 6, 7, 8.

The Papists Doctrine teacheth, That the Worship of God ought to be used in the *Latin Tongue*; and that it should not be only unprofitable, but also to the Common People hurtful, if the Holy Scripture in the Church should be Read or Sung in the *Vulgar Tongue*. *Bellarmino de verbo Dei, lib. 2. cap. 15.*

The Word of God doth teach us, That that which entereth into the mouth defileth not a man, Matth. 15. 11. and that all meats be clean creatures, and that the faithful may indifferently use them with pure conscience and thanksgiving, 1 Tim. 4. 4.

The Papists Doctrine tells us, That it is not lawful for a Christian under pain of mortal Sin, to eat of all sorts of

The Difference betwixt the Scriptures,

Meats on all Days, as in *Lent*, the four *Ember-days*, the *Fri-days*, the *Saturdays*, and the *Vigils* of some *Saints*, *Dist. 4. cap. Stat.*

The Holy Scriptures do teach us, That the Duty of a godly Man is to speak truth, and to keep his faith and promise, and not to violate his Oath, altho it were to his own hinderance, Psalm 15.

2, 4

The Popish Doctrine saith, That Faith ought not to be kept with Hereticks, and that it is lawful to violate Promise and Oath in favour of the Roman Church, as it was concluded in the Council of Constance, and with the Death of John Hus confirmed, contrary to the publick Faith and safe Conduct.

The Scriptures do teach, That every Soul ought to be subject to the higher powers, which are the Magistrates, Rom. 13. 1 Peter 2. 13.

The Doctrine of the Papists teacheth, That Ecclesiastical Persons are not subject to the Secular Powers, or Politick Magistrate, but that all ought to be subject to the Pope; who compareth himself to the Sun, and the Emperor to the Moon; and therefore Emperors and Kings, in token of Subjection and Obedience, do kiss his Feet, Lib. Decret. Gregor. Tit. 33.

The Scriptures do teach us, That Antichrist, as God, sitteth in the temple of God, attributing to himself that which is proper to God, 2 Thess. 2. 4. And that the place of his sitting, is the great City which hath seven mountains, and reigneth over the kings of the earth, Rev. 17. 9, 18.

The Papists Doctrine is, That Antichrist is to come of the Race of the Jews, of the Tribe of Dan; and that the place of his Kingdom or Seat shall be in Jerusalem, Bellar. de Roman. Pontific. Lib. 3. Cap. 12, & 13.

The Holy Scriptures do teach us, That for those who depart out of this world, there remains but two ways for the faithful, which pass from death to life, Heaven, John 5. 24. And Hell for the wicked and unbelievers: As St. John Baptist very expressly doth teach us, John 3. 36. He that believeth (saith he) in the Son, hath everlasting life, but he that believeth not in the Son shall not see life, but the wrath of God abideth upon him. And as it is confirmed in Lazarus, Who was carried by the angels into Abraham's bosom; and in the rich man that was tormented in hell, Luke 16. 22, 23.

The

and the Pope's Doctrine.

The Popish Doctrine teacheth, That there are many places for the Souls after Death to wit, Heaven, Hell, *Limbo Patrum* of the Fathers, and of Infants dying without Baptism, and of another place more honourable, joyning to Purgatory, *Bellar. de Purgatorio, Lib. 2. Cap 6 & 7.*

Thus, Reader, you may by this little see,

How Popery and the Scriptures do agree.

The Scripture does Instruction to us give,

And teaches how that we may Godly live.

The Popist's Doctrine fancies doth devise;

Made up of Legends, Traditions, and Lies.

Then let the Romish Trumpery detest,

And cleave unto the Scriptures which is best.

A notable Imposture of one Magdalena de la Cruz, Abbess of the Monastery of the Franciscan Nuns in Spain.

THis *Magdalena de la Cruz*, with the aid of the Devil, to whom she had given her self, making with him this Pact and Covenant when she was but Nine years old, became so notable an Hypocrite, that she was holden in most great Worship and Admiration, and by means of her Paramour, the Devil, wrought great seeming Miracles and Wonders.

But Miracles 'mongst Papists are as free,

And common as the Lice 'mongst Beggars be,

and much of the same value, as you will find by the Sequel of these of this *Magdalena de la Cruz*, which were so many, that to recite them all, would take up more Paper than is allotted for an Almanack; but of their multitude, these were some of them.

Certain Mariners being in a Storm, prayed very devoutly unto her for Relief; she (pitiful Lady) being thus invocated, could do no less then pity their Distress; and appearing unto them, immediately the Storm ceased.

This was one Miracle, one of the chief,

And such a one as was quite past belief.

A second Miracle was, That she burned in lively Flames like the Seraphim, (this very well agreed with her, she being

A notable Popish Imposture.

of the Order of Seraphical St. Francis) and so inflamed, was lift on high in a Trance, wrapped up in Spirit, and heard Wonders which mortal Man could not utter. In this last was she made another St. Paul, who was wrapped up into the third Heaven, &c.

That this was true, I will believe as soon

The Ocean may be emptied with a Spoon.

A third Miracle was, That when she did communicate, she was lifted up an Ell in measure above the height of the Ground, and so being lifted into the Air, she received the Sacrament; which visibly went out of the hands of the Priest that said the Mass, and visibly went thorough the Air into the mouth of Magdalena de la Cruz.

Thus some ne're blush for to report a Lye,

Without restraint of Shame or Modesty.

Her fourth Miracle (a thumping Rapper) was, That when she was in the Garden, and the Sacrament by chance passed by the Street, the Wall of the Garden opened, and she devoutly worshipped it. But of such Miracles as these we may say with Horace,

What ever thou thou tell'st me, I

Will always hold it as a Lye.

She also fained not to have eaten in so many days together, but that she was nourished only with the Sacrament which she received; yea, so great was the opinion of her holiness, that great Ladies of Spain seeing themselves at point of Child-birth, sent to Magdalena de la Cruz their Mantles and Swaddling-cloaths, wherein the Child should be wrapped; that she should bless them, supposing the Child should thus be holy and blessed. The Empress her self ready to be delivered, from Valladolid (a very long way) sent Mantles to Cordona. Yea, her Fame grew to be so exceeding great, that many Ladies and Nobles of Cordona, and of the Land about Cordona, put themselves Nuns of the Order of St. Francis; and many Gentlemen became Franciscan Fryers. Of this abominable Woman it is also said, That she gave to her beloved He and She-friends some drops of her menstruous Blood, making them believe it was the Blood of Christ.

These Arts of hers, declares her for no less,

The Devil's Factor for all Wickedness:

Who

A notable Popish Imposture.

*Who all along such Actions did pursue
Deeds, after which no Mischief can be new.*

Hitherto have we beheld our Holy Nun with a full Gale sailing on the top of Fortunes Wheel; how was she esteemed and reverenced not only in *Spain*, but else where? O how often was it said of her, Blessed is the Womb that bare thee, and the Paps that gave thee Suck! She wanted nothing now in this World to be wholly blessed, but that she should die. O how great a Saint shall Hell possess! O how great a Saint hath the *Romish Church* lost! And now that we have heard the *Pro*, let us hear the *Contra* from this Spouse of Jesus Christ, so Holy, so Charible, and so Miraculous, would the true Jesus Christ (not her Husband which was the Devil) that the Mask of Hipocrisy wherewith she was covered should be taken away, and her Abominations, Wickedness, Superstitions, and Idolatries discovered; for she being thoroughly examined, and upon promise of Favour confessed all. And yet notwithstanding she were such a cursed Blasphemer, perjured in Publick Audience, possessed of the Devil, a Mocker of Christian Religion, of God, and of Jesus Christ his Son; yet was she not condemned to be burned, as she well deserved; but to certain Fryer-like Penances and Restraints, too easy for such a notorious Hypocrite.

*An Hypocrite is one who by his Art,
Hath a fil'd Tongue with a defil'd Heart.
Religious Meteor, markt Impiety,
All whose Religion in bare shew doth lie;
Hanging an Angel for a sign in's Face,
When as the Devil in his heart hath place.
Like Saul going to the Devil in a disguise,
Or Gouty Legs which in Silk-stockings lies.
Such did this Magdalena att her Part;
God in her Mouth, the Devil in her Heart.
Religious Glow-worm in a Winters Night,
Thas gives no Heat at all, yet makes a Light.
In brief, of her this is the sum of all;
Her Sin was great, her Punishment was small.*

*A notable Villany and Impiety of Pope Hildebrand against
Henry the Fourth, Emperor of Germany.*

THIS Pope *Hildebrand*, alias *Hell-bound*, alias *Gregory* the Seventh, coming to the Popedom by indirect means (as we shall anon show you) mainly set himself against the Emperor, studying all the ways he could how to destroy him. Amongst other Devices which he had, this was one, as Cardinal *Bemion* relates it.

The Emperor (saith *Bemion*) did usually repair to *St. Mary's Church*, which is in Mount *Aventino*, to pray; and as *Hildebrand* by his Espials diligently enquired of all that *Henry* the Emperor did; he caused the Place where the Emperor prayed, to be marked, and perswaded a certain Man with great promise of Reward, to place secretly certain great Stones over the Beams of the Temple, so that they might fall from on high upon the Head of the Emperor praying, and bruise him to pieces. Which thing, as this Minister of so notable a Villany hastned to effect, and would have placed over the Beams a Stone of great poise; the Stone with its weight fell backward upon him, and breaking a Table that was amongst the Beams, the Stone and the miserable Man by God's just Judgment fell from on high to the Floor of the Church, and so he was crushed in pieces.

Thus some for others Deaths do so gape out,

That unlookt for, their own comes first about.

This Pope *Gregory* was never lawfully chosen to the Popedom, but being aided by his Soldiers, without consent either of Clergy or People, enthronized himself. To this Election none of the Cardinals subscribed. And as the Abbot of *Cassina* was coming to this Election (already made), *Hildebrand* said to him, *Thou hast much slack'd, Brother.* To whom the Abbot answered, *And thou, Hildebrand, hast too much hasten'd, which before the Pope thy Lord was buried, hast contrary to the Canons, usurped the Seat Apostolick.* He poysoned some six or seven Popes by *Brazulus*, before he could get the Popedom himself. In it he had a trick to put sparks of Fire out of his Sleeve. By another such he brought it about, that the Voice of the People

Popish Treachery.

ple was, *Peter the Apostle hath made choice of Hildebrand to be Pope.* Hildebrand thus enthronized, how he lived, how he cast from him the Cardinals, which ought to have been witnesses of his Life and Doctrine, how miserably he tormented the World, with how many Heresies he corrupted it, how many were his Perjuries, and what great Treasons he practiced, can hardly be described.

*A Man made up of such a wicked Frame;
Doing such things as might the Devil shame.*

This wicked Pope threw the Sacrament into the Fire, because it answered not his demands (as the Heathen Gods did) concerning his successes against the Emperor. In brief, he was a notable Villain, and terrible Inchanter, which Art he learned of *Lawrence*, who was the Disciple of *Silvester* the Second.

*This was a Pope well qualified in sooth;
A Morfel fit for Belzebub's own Tooth*

The Pride of this Pope was intollerable, especially in his Actions against *Henry* the Fourth aforesaid, whom he excommunicated, deprived, and set up *Rodolph*, Duke of *Saxony*, his sworn Subject, to Rebel against, and Depose him, bestowing on him as freely a Crown and Empire, as ever the Devil offer'd all the Kingdoms of the World to our Saviour. But this *Rodolph* was by the Emperor foiled, and died miserably; as was also *Hermon*, Count of *Lurelburg*, that was next set up against the Emperor, who was kill'd by the hand of a Woman, tumbling down a Stone upon him as he was besieging a certain Castle in *Germany*.

*Thus Rebels, whom this wicked Pope did bless,
Had in their Actions very bad success.*

At last, this Pope got the Emperor to such an advantage, that he was fain to come to his Castle at *Canusium*, with his Empress and Son, barefooted in the Cold of Winter, and there to wait three days fasting, until he might have Audience, which at length was obtained by the Mediation of *Madam Matilda*, the Pope's Minion, or (as they called her) *St. Peter's* Daughter, that left her Husband to live with this Holy Father, the Abbot of *Cluny*, Earl of *Savoy*, and others. When the Emperor entered the Pope's Chamber, he demanded Pardon, and gave him his Crown; but the Pope would not pardon

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don nor absolve him of the Excommunication until he promised to purge himself in the Council, with other unlawful Conditions as the Pope should command; all which the Emperor promised, yet for all this was he not restored to his Empire. It is reported, That when this Pope pronounced the Sentence of Excommunication against the Emperor, that the Seat whereon he sat unexpectedly rent in pieces.

*His Sins were grown to such a monstrous height,
As made the Seat split to support his weight.*

By how much more Adulterous and Filthy was this Pope, by so much the more he forbad Marriage to his Clergy, depriving married Priests from the Divine Office, and forbidding Lay-men to hear Mass of them. He condemned *Berengarius's* Opinion against the Corporal Presence, *Sainted Liberius the Arrian*, exercised what Cruelty he pleased, especially against a Widows Son, whose Foot he cut off. But at last Vengeance overtook him, for in a Synod at *Brixia* he was deposed, and died miserably in Exile.

Thus as he liv'd, so did he dye in Strife;

A just Reward for such a wicked Life.

Yet notwithstanding all these Villanies, *Dr. Illescas*, who wrote his Life, saith, *The Cardinals without much dispute joining in one, gave their mutual and willing Consent to the most Excellent, and no less Virtuous St. Hildebrand.* And soon after, *And this in particular was due to the Holy and most Prudent Hildebrand, one of the most famous chief Bishops the Church of God hath had.*

And if such wicked Popes they do count good,

What must their evil Ones be understood?

The Lying Legend of St. Nicholas.

ST. Nicholas was born of rich Religious Parents; his Father was named *Epiphanius*, and his Mother *Joanna*. He was so Religious, (saith my Author) that when he was an Infant he would take the Breast but once a day on *Wednesdays* and *Fridays*; and afterwards in his tender Age he eschewed the Plays and Pranks of other young Children, and frequented the Church, that he might understand the Scriptures.

These

The Legend of St. Nicholas.

*These were good things, there's no Man can deny him,
If those who write his Life, do not belie him.*

His Father and Mother dying, he began to think how he might distribute the Riches which they had left him, so privately as to avoid the applause of the World. Now so it was, that one of his Neighbours, who had been very Rich, was fallen into such extreme Poverty, that having three Daughters Virgins, he was forced to abandon them to the Sin of Lechery, that by the gain of their Infamy he might be sustained. St. Nicholas hearing hereof, had great horror at this Villany, and threw by Night secretly into the House of the Man, a great quantity of Gold wrapped up in Cloath; and when the Man arose in the morning, and found the Mass of Gold, he greatly wonder'd from whence it should come, but being glad it was come, he with part thereof richly married his eldest Daughter, and kept some to maintain his Family:

St. Nicholas seeing what good he did with his Gold, not long after threw in another Mass of Gold, which the Man finding, wonder'd at more than he did before, and resolved to watch some Nights, that he might know who it was that had so aided him in his Poverty.

*Reader, if that a Lye your Humour fit,
My Author he can furnish you with it.*

Not long after St. Nicholas doubled the Mass of Gold, and threw it into the House of the Man, which he being awake, hearing, following after St. Nicholas, who fled away because he would not be known; but the Man ran so fast after him, that he overtook him, and knowing him to be Nicholas, he kneeled down, and would have kissed his Feet, but the Holy Man would not let him, but desired him not to discover this thing so long as he lived.

*This was a golden Story verily;
But how if all of it should prove a lye?
'Tis but a Romish Bounce, and at Rome there
You may be furnish'd with choice of such Ware.*

Soon after this the Bishop of Myrre dyed, and several other Bishops assembled to provide a Pastor for that Church, amongst whom was one Bishop of great Authority, on whom the Election chiefly depended. This Bishop warned them all to
be

The Legend of St. Nicholas.

be in Fasting and Prayer, and that Night he heard a Voice, which said to him, That at the Hour of Mattins he should take heed to the Door of the Church, and him that should first come to the Church, whose name should be *Nicholas*, they should Consecrate him Bishop. So at that time he kept the Door, and according as the Voice said, at the hour of Mattins *Nicholas* came thither, and the Bishop asking him his Name? who said *Nicholas*: Then they brought him to the Church, and plac'd him in the Chair, and so he became Bishop of Myrre.

*And now being Bishop, 'tis' next place we shall
Shew you what afterwards there did befall.*

At this time the People of that Country served Idols, especially they worshipped the Image of *Diana*, which was placed under a Sacred Tree. St. *Nicholas* forbad any such kind of Worship, and also commanded to cut down the Tree. The Devil hereat was very angry, (can you blame his Cloven-footed Highbness, for *Diana's* Priests did him a great deal of Service) and therefore to be revenged on St. *Nicholas*, he transformed himself into the Habit of a Religious Woman, and made an Oyl that would burn Stones, and also in the Water, and do mischief where-ever it burned. Then putting himself in a little Boat, he encounter'd with Pilgrims that went by Sea to visit this Holy Saint, telling them he would fain go, but might not, and therefore desired them to bear that Oyl into his Church, and for the remembrance of him to anoint the Walls of the Hall, and anon he vanished away.

He was no sooner vanished, but they saw a Ship come sailing towards them, wherein was one like to St. *Nicholas*, who asked them, saying, What did this Woman speak to you, and what hath she brought? And they told him all in order. Then said he to them, This is the Heathenish Goddess *Diana*, or rather the Devil whom they worshipped, and to witness that this is truth, cast the Oyl into the Sea, and when they had cast it, a great Fire presently arose in the Sea, which burned very vehemently, and for a long time.

*Kind Reader, If this Story be a Lye,
Thou hast it just at the same Rate as I.*

At that time was a great Famine in the Country where St. *Nicholas* lived: Now it hapned that several Ships laden with
Wheat,

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Wheat arrived in the Haven, and then this Holy Man went to them, and prayed the Mariners to succour the People who were ready to perish, and to let him have a hundred Measures of Wheat out of every Ship. They said unto him, *Father, that dare we not do, for it is measured unto us, and we must give account thereof in the Gardens of the Emperor at Alexandria.* And he said unto them, *Do as I bid ye, and I promise ye in the truth of God that when ye come to deliver it at Alexandria, it shall not be lessened nor diminished.* So the Mariners believed it (*which is more, Reader, then thou shalt need to do*) and delivered so much out of every Ship. And when they came to *Alexandria*, they had and delivered the same measure which they received at first.

This Miracle doth smell so much of Lye,

You hardly can one Truth therein espy.

On a certain Day, (*said my Author*) a Ship was sailing on the Sea, and there arose such a Storm that they were in great danger of perishing; whereupon they prayed to *St. Nicholas*, saying, *O Nicholas, Servant of God, if those things that we have heard of thee be true, prove them now by assisting us in our necessity; And anon a Man appeared to them in the likeness of a Bishop, and said, Lo, here I am, for ye called me, and presently the Storm ceased.* And when they came to his Church they knew him as presently, as if they had been acquainted with him seven years, altho they had never seen him before.

So of his Miracles this is another,

And one of them as true as is the other.

Many other Miracles are reported of him that he should do in his life-time, which I have not room to relate; and so many after his Death, that to write them all, would make a sufficient Volume of its self, and so strange and wonderful were they, as if they had striven with the Authors of Romances for the Whetstone. To draw therefore to a Conclusion, he is said to die in the Year of our Lord 343. and being buried in a Tomb of Marble, there sprang up (*said my Author*) a Fountain of Oyl from his Head to his Feet, which was very available to the Health of sick People.

Now, after *St. Nicholas* was dead, there succeeded him in his See, a Man of good and holy Life, which by envy was put out

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out of his Bishoprick, when (behold a Miracle) the Oyl ceased for to run, which was a clear Evidence of the wrong they had done to the Bishop, whereupon they restored him to his See again, and then the Oyl run as before.

*This Oyl for Virtue, surely, cannot chuse,
But be beyond what greazeth Boots and Shooes.*

Long after this, the Turks destroyed the City of Myrre, and then came thither the four Knights of Bar, and four Monks shewed to them the Sepulcher of St. Nicholas, and they opened it, and found the Bones swimming in the Oyl, and they bear them away with them to the City of Bar, Anno 1087.

*And so much of St. Nicholas here,
And also for this present Year.*

A D V E R T I S E M E N T S.

THere is published for this present Year of 1696. as hath been for some time past, a yearly *Ephemeris* of the Cœlestial Motions and Aspects, *Heliocentrick* and *Geocentrick*, calculated *de nova*. With a compleat Table of Houses. Tables of Right and Oblique Ascensions to every degree of the Eclipses, with the Sun's true Declination from correct Observations. The Eclipses of Jupiter's Satellitēs, whereby the Longitude of distant places is easily determined, &c. useful to all *Astronomers*, *Astrologers*, *Mariners*, and those that delight in the Art of Shadows for making of Sun Dials. By George Parker, Philomath. and are to be sold at his House, the Blue Ball and Star in Salisbury-Court, London, and by most Booksellers.

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